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CONDITIONS.

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RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

ENGLISH BAPTIST MISSION IN JAMAICA. REVIVAL OF RELIGION.

Copy of a letter from Mr. Knibb to a near relative in Bristol, containing not merely the account of his arrival at Kingston, but particulars respecting the work of God there, which will gladden the hearts of many. The following are extracts:—

"We landed at Kingston on the 20th of January, and were very kindly received by Mr. and Mrs. Coulart, at whose house we still reside, and whose kindness and attention increase rather than diminish towards us. Thus far we are highly favoured, as many missionaries have experienced the greatest difficulties on their arrival, whereas we have experienced none. Goodness and mercy have hitherto followed us. Mrs. K. has been rather unwell since her arrival, but I was never better in my life. I perceive the salutary effects of this climate already on my constitution; and I have reason to hope, through the blessing of God, that the indisposition I so often experienced in England will be entirely removed. Certainly I have not been here a sufficient time to speak from experience. I trust that I do bless God for bringing me to this island. Here is much to be done. The people seem to be evidently a prepared people for the Lord. The third day after my arrival here I went to Port Royal, five miles from Kingston, in a canoe to preach. It was the second time the room was opened, which will hold from 150 to 200. It was not half large enough. It was crowded to excess. The stairs were also filled, and as many persons without as within. I endeavoured to talk to them in as plain a manner as I could. They were very attentive all the time. They thanked God that he had sent another minister out. Their eyes glowed with pleasure, while many of them said, 'O me love you, me sweet massa, me sweet massa.' If we had a large place of worship I have no doubt it would be filled. The congregation at Kingston is very large. It would surprise you to witness the earnest attention with which they listen to the word. They seem to listen as though they never heard of salvation before, or as if they wished to catch every word.

"I shall now proceed to give you an account of the second Sabbath I spent here, a day to be remembered with peculiar pleasure. Being ordinance day, and there being many candidates for baptism, this was the day fixed for administering the two ordinances. Baptism is administered at an early hour for several reasons: 1. That those who are servants may be back to their employers in time. 2. That the sun should not scorch us. And, 3. To prevent the assembling of carriages, &c. &c. We set off between four and five for the sea side, there being too many for the baptistry in the chapel. Though it was so early, vast numbers were assembled at the place of baptism, and many had slept all night under the trees to be there in time. Tents were erected for dressing, and enclosed with rails. A number of canoes filled with spectators, formed a semicircle, within which baptism was administered.

ed. Though the numbers were great, they behaved with the greatest decorum, and seemed impressed with the solemnity of the ordinance. The candidates were arranged in double columns:—the men on one side and the women on the other. The women had white dresses, and the men white trousers and shirts. Mr. C. and I, and several of the members, leaders, deacons, &c. stood between the columns, and commenced by singing and prayer. I then took two of the men into the water, to a sufficient depth, and, after repeating the usual words, baptized them. The time the ordinance was administering was employed in singing, which lasted nearly an hour. Out of eighty females, not one made the least disturbance, or discovered the least fear of the water. Nothing occurred to interrupt the solemnity of this important, this interesting ordinance. The number of persons baptized was *one hundred and fifty-two*. It was an interesting spectacle, such an one as perhaps is seldom witnessed. The greatest caution has been exercised in receiving these candidates. Many more have been rejected than have been received. Their knowledge, doubtless, is scanty, but many of their prayers testify that they are acquainted with the fundamental truths of the gospel. They have no inducement to hypocrisy, except ridicule and persecution be inducements. Mr. C. is as faithful in addressing them as a man can possibly be; telling them that it will be of no use whatsoever to be baptized if they do not love and serve God: on the contrary, it would be better for them if they were never baptized at all.

"In the afternoon the Lord's supper was administered. This was also a spectacle that would rejoice the hearts of the people of God to witness. The far greater part of the congregation remained, and above a thousand partook of the Christian repast. When will the time arrive when the far greater part of English congregations will sit down to celebrate the dying love of the Saviour? God grant that it may be hastened. One of the natives said to me, 'O how I should like to go to England where the good people live who send out good men to teach us!' Poor man, thought I, you would be greatly disappointed: you would wonder to see so few remain at the table of the Lord, and so many who care for none of these things.

"Our monthly prayer meeting was well attended. The earnest and simple prayers of the negroes affected me much. I was highly delighted. How much did I wish that my Bristol Christian friends could witness the sight. It would I am sure have done their hearts good to hear a poor African pray in the presence of hundreds of his fellow countrymen, 'thanking God that he had sent the gospel to poor black negroes, who were so wicked as to deserve to be shut up with devils, where no sun shine, and where no Saviour come!'

At the date of this letter (Feb. 11,) it had not been decided whether Mr. Knibb should remain at Kingston, or proceed to Manchinen. From the rapid increase of the church and congregation under Mr. Coulart's care, the pleasing opening at Port Royal, and the need of a teacher for the school, it seems probable that the former step will be deemed the more expedient of the two. In that case the Committee will be very anxious to send out another labourer as early as possible; and they feel convinced that all their friends will unite with them in opinion that a field so promising ought not to be neglected.

SANDWICH MISSION.

We stop the press to insert a postscript of a letter we have just received from the Rev. Mr. Stuart, one of the missionaries to the Sandwich Islands, dated ship Thames, at sea, Feb. 2, 1823.

"All's well—south lat. 44°. W. long. 60°—sent by Britannia of London, met on the Brazil banks. Did not touch at the Cape de Verd Islands."—The letter states, that excepting a few days sea-sickness in the early part of the voyage, the mission family were in excellent health and spirits, and were happy in their undertaking, and in the society of each other.—*Rel. Intelligencer*, June 21.

Extract from a letter from the Rev. Mr. Summerfield, to the Editors of the N. Y. Commercial Advertiser.

"I am now safely arrived in England, and have for the last ten days been feasting my fainting appetite on those intellectual dainties which the present season never fails to provide for all who prefer the prosperity of Zion to their chief joy. Immediately after the anniversary of the Protestant Bible Society at Paris, I hastened my departure, and arrived here just in time to skim the cream of some of the sweetest dishes that earth can possibly afford. The anniversaries began three days after I reached London; and I have really fatigued myself in plodding through them, though they are but just entered upon. I obtained a printed list of the principal ones, and find that from the 29th of April to the 7th of June, there are no less than fifty-three! You will be perhaps as much surprised as I was at this number, and wonder that names can be attached to so many associations formed by the Christian commonwealth for the benefit of man,—many of them I never heard of before—some were familiar to me: however, they include every thing which the ingenuity of man could invent for the melioration of the moral condition of his fellow-man—for indeed, *ingenuity* has been connected with *mercy* in this astonishing display of philanthropy.

"Amid the vast variety, you may be sure that those anniversaries immediately connected with our own institutions, claimed a first rank in my attentions. Yesterday was held our General Missionary Meeting in City Road Chapel—what a scene! Although the chair was not taken till 11, the people began to collect at 7 and 8 o'clock, each anxious to secure a place, willing patiently to endure the fatigue of the live long day till 5 in the afternoon. None were admitted but on tickets, and no tickets were issued but to subscribers of one guinea per annum; of this class there were no less than five thousand five hundred, although the Chapel would not contain more than half the number."

British and Foreign Bible Society.—The anniversary of this illustrious Institution was celebrated at the Free Mason's Tavern in London, on the 7th of May—Lord Teignmouth in the chair. The Great Hall and Galleries were filled in every part at an early hour, and great numbers were unable to obtain admission. The annual report was read by the Secretary. It was a very long but important paper, as it exhibits in detail the steady and accelerated march of this Society, to more extensive power and usefulness in the great cause. It appears from the report that the number of copies of the Bible distributed during the last year, has exceeded that of any former year, and makes a grand total circulated by this Society alone, of more than 3,000,000 copies.

France.—A letter from the Rev. Mark Wilks, under date of Paris, March 12th, 1823, states that meetings for prayer and Missionary Associations are already established and establishing from the Alps to the Pyrenees, and from the Mediterranean to the Atlantic, in the largest cities and humblest villages. This letter is accompanied by extracts of letters from various parts of France, which give us reason to believe that our Christian brethren in France are beginning to feel the importance of engaging in missionary enterprises.

THE CHRISTIAN SECRETARY.

Female Education in India.—Miss Cooke has under her care fifteen schools, calculated to receive 50 girls each. The subject excites much attention amongst the natives. A learned native has written a book to prove, that it was an ancient custom amongst the Hindoos, especially in the higher classes, to educate their females. The names of some of them are handed down even to the present time, as celebrated for their literary acquirements.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. States.

This Society held its last annual meeting in St. Paul's Church, Philadelphia, on Friday evening, May 20th, 1823. They have formed eleven auxiliary Societies, and have had eight agents in their employ. The first of these, Mr. Ephraim Bacon, is appointed a catechist for the western coast of Africa, but has not yet been able to enter upon his mission. They have done little else the past year except explore missionary-ground for the purpose of ascertaining where they may work to the best advantage. They contemplate establishing a station in Western Africa; another in Ohio; another in Michigan, and another in St. Augustine, in East Florida.

By the Treasurer's account it appears that there is in his hands a balance of \$2,256 10, without any specification of the manner in which it shall be appropriated; and a further balance of \$376 80—appropriated by the contributors to Domestic Missions, and a further balance of \$1,157 96, appropriated by the contributors to Foreign Missions.—Making a total sum at present in the Treasury, at the disposal of the board of \$3,790 86. Besides which, there is also in the hands of the Trustees of the permanent fund, the sum of \$1,206 24, arising from the 20 per cent of all moneys coming into the Treasury, which have been thus appropriated according to the provision of the 7th article of the Constitution.

It also appears that there are at this time twenty-one Patrons of the Society, so constituted by the payment of \$50—11 life subscribers, who have paid \$30—and 74 annual subscribers, 70 at \$3 per annum, and 4 at 5 dollars.

Presbyterian Education Society.—From the fifth Report of the Board of Directors of the Presbyterian Education Society, just published, it appears that there are sixteen Executive Committees, and seven Auxiliary Societies, in different parts of the United States, acting in connexion with the Board; that the receipts of the Society and fourteen of its branches, during the past year, have been 4,747 dols.; and that there are now more than 100 young men under their care in different stages of education. Among the Auxiliaries added in the past year, is the Western Education Society.

THE IMPORTANCE OF SUNDAY SCHOOLS.

The importance of gratuitous instruction whether to adults or children, cannot be estimated, either with respect to its political or religious influence. We may select men, the most renowned for wisdom, to enact laws; and fill our pulpits with persons of the most eminent talents and piety, yet, if the body of the people remain uninstructed in the great leading truths of divine revelation, no permanent foundation can be laid either for present or future happiness. Facts, however, speak louder than theory. Let the following, selected from a multitude of the same kind, testify in behalf of Sunday and Adult Schools. "It is with unfeigned thankfulness to the Father of mercies," (observes a gentleman in Ireland, who has made great exertions to promote the education of the poor,) "I would record the following fact, a fact supported by the most accurate calculation. There have above 150,000 children and 7,000 adults entered the schools of the Hibernian Society, since its commencement; and I have never heard of one scholar, who had been educated by us, being arraigned for any crime. In the county goal of Sligo, (adds the same gentleman) many have been blessed by instruction: my heart has been cheered, in visiting these abodes of misery and vice, by seeing a large portion of the prisoners learning to read and write, whilst others were perusing the Scriptures. I shall never forget the remark of a

prisoner confined on a charge of a capital offence. "O your honour! if I had been possessed of this Testament, I had not been here!"

The following circumstance took place at New Castle, England. "A woman called one Sunday at the Orphan House Sunday School in this town, to get some of the preachers to go and pray with a young man who was dying, but not finding any on the spot, two of the senior teachers in the school offered to go with her. On entering the woman's house, they perceived a young man lying in bed, evidently in the last stage of a consumption. His eyes were closed, and the death-like rustling in his throat indicated a speedy dissolution. One of the teachers asked him how he felt, but he made scarcely any reply. His little brother, who had been sitting crying at the foot of the bed, came round to the side, and said to him, 'Here are the teachers from the Sunday School, come to see you.' New life seemed to be given to the dying young man at these words: his countenance brightened, and he lifted up his languid eyes to behold the teachers. To his and their surprise, he recognized in them the very persons in whose class he had been some years before in the Sunday school. The scene was now truly delightful. Tears of joy flowed down the young man's cheeks, when he told them (being asked how he felt in his mind) that he was happy, that he had no doubt of his acceptance in Christ, upon whom alone he rested his hopes of salvation. On the teachers' adverturing to past times, when he was at the Sunday school, he replied, 'Ah! those were blessed days. It was in the school I first discovered that I was a sinner, and was led to seek the salvation of my soul through the merits of a crucified Redeemer. I shall praise God throughout eternity for the instructions which I received there.'

Teachers of Sunday schools, contemplate the importance of the work which you have in hand. Behold how God is pleased to bless your instruction. You may never be permitted, as the two young men above spoken of, to reap the fruit of your labours in this world. Yet be not on that account discouraged. If you sow in faith, you shall reap either here or hereafter.

The following testimony to the importance of Sunday schools is given by the Rev. Mr. Meade, agent of the Young Men's Missionary Society of Washington, D. C.

"I have found that the idea of their being members of a Sunday school, and having a character to support in it, will follow them through the week, and make them more careful, industrious, and respectful in all their conduct."

"There is great cause to rejoice," say the managers of the Evangelical Sunday School of Carlisle, Pennsylvania, "that since the institution of Sabbath Schools in our place, a complete moral change is visible in the conduct of almost all the rising generation."

"The reports of Sabbath schools," say the directors of the Union Sabbath School Association of the Northern Liberties, "are exhibitions of the spiritual state of the churches or societies to which they are attached. A director of one of the branches, while visiting in the neighbourhood of his school, and inquiring after the welfare of his pupils, had the satisfaction to learn that one of the first scholars that attended his school, had made a profession of religion, and having removed to the state of Ohio, was actively engaged as a director of a Sunday school. Another had removed to the state of New Jersey, and is there engaged as a teacher. In his letter he mentions his intention of making a profession of religion, and dates his first serious impressions to have been made while a pupil in the Sabbath school."

INCREASING SERIOUSNESS IN MANY OF THE SCHOOLS.

Your managers are much pleased in being able to state, that there appears to be an increasing seriousness in many of the schools belonging to this Union. This forms a striking feature in the reports of the past year, and affords an additional evidence that the Lord is pleased to bless the work in which we are engaged.

From the school attached to the First Reformed Dutch Church, we learn—"Four of the teachers

have within the year made a public profession of their faith in Christ; have joined the church; it is believed they received their first impressions in this school."

The managers of the Great Cross Roads Sunday School Society, write, "Since July last, our house has been crowded. The past year has been a joyful one to many around us; and blessed be God, he has not forgotten the church with which we are connected. In our school we have eleven teachers. Two of them were professors of religion last spring. Since that time five more have joined the church."

The managers of the Sabbath School Society of Princeton, say, "We have the pleasure of stating that several of our teachers and scholars have united themselves to the people of God, during the past year. Some of these date their first serious impressions to the instructions and exhortations of the Sabbath school. We rejoice in being able thus to add our mite to the testimony in favour of these blessed institutions. But it is impossible at present to estimate their importance; the light of eternity only, will show how much evil is prevented and how much good effected by these means."

The report of the Sabbath School Association of the First Presbyterian Church in the City of Washington, thus concludes,

"It gives us pleasure to state, that since the last report, nine of our teachers and three scholars have given evidence of a change of heart. All of them except one have made a public profession of their faith, and are walking worthy of the vocation wherewith they are called. A majority of these are young ladies from fourteen to eighteen years of age, teachers in school No. 1."

The Society at Lawrence write, "During the past year, four young persons have made a public profession of religion, who ascribe their pious experience and heavenly hopes, under the blessing of God, to their connexion with Sabbath schools in this vicinity. Two of them were teachers, and two scholars."

The Society at Hillstown say, "We have reason to bless the Lord, and to record his goodness for the happy result of the attention which has been paid to the school. Sixteen of the teachers, and three of the learners, have made a public profession of their faith in Jesus Christ."

UNION MISSION.

Rev. Mr. Vaill to the Domestic Secretary—Jan. 1. 1823.

Dear Sir,—It may be expected that we should give the Board some account of the state of the Indians. Since the peace they have been scattered in different directions, for the purpose of hunting. By the war they have become poor. The restoration of peace, and the opportunity of trade, which was never greater, has led them to bestir themselves, and it has been a busy fall. They have taken an immense number of deer: some imagine never so many in one season. Their scattered situation has prevented our seeing the chiefs together in council since the war closed. The people in passing to and from their encampments, call to see us—so that not a day has passed, since the peace took place, but that more or less have been with us, and, first and last, probably not less than three hundred children; still, owing either to indifference or to prejudice, they do not bring forward their children. When they are asked, Do you not mean to leave this child? they reply, after we have got through with this hunt, or after we have seen such and such relations. A very fine girl was here the other day, who had been a prisoner among the Cherokees. We called on the interpreter to ask her brother if he had any thing against her staying if she had a mind. He answered that he would encourage her to stay, and went immediately to their lodge to inquire. He brought back this reply:—"Her friends have looked upon her all one as dead; they now look upon her as alive again—they have not all seen." She says "she must see friends before she can live with us." Brother Chapman, in his visits among different parties, has been treated with every mark of friendship. Some have said, we shall bring our children soon: others, we mean to come and settle near you. It is probable that some change in the location of their principal village is to take place

shortly; for it may be said, in truth, that in no time have the Osages been in a more unsettled state than the present. Still we have not the same kind of fear as we had during the war; for then, when they talked of a removal, it was to some distant country; now there is a prospect of the different villages being located nearer to each other, and near to this mission; and this prospect arises from the fact that the Indian trade will be maintained on Grand River in future.

While, therefore, the external situation of the nation is brightening; while there appears to be a very friendly feeling towards this family, there is an unaccountable backwardness about committing their children to our hands.

These, Sir, are some of the many facts relative to this people. Already have we had cause for humiliation in not being able to accomplish the views of the Society, and our own views also. But we need all this, and more too. We are learning more and more to commit our work to the Lord, and labour in humble reliance on his Providence and Grace.

London. Religious Instruction.—It is stated in the Baptist Magazine, that at least 800,000 persons in the metropolis of Great Britain, are without the opportunity of hearing the Gospel for want of room in the churches. One gentleman among the Independents has nobly erected five large chapels to the honour of the Redeemer!

ACCOUNT OF AFRICANER.

This celebrated man is a Hottentot of South Africa. He was for some time in the service of a boor, or Dutch farmer, within the colony of the Cape of Good Hope, and was frequently employed in attending to his cattle at a distance from home. The boor instructed him and his sons in the use of fire-arms, and sent them out to rob for him on plundering expeditions against the defenceless natives of the interior. At length the bushmen robbed a farmer in the neighbourhood, of cattle; and Africaner's master who held a subordinate military command, ordered him and his sons to pursue them. They refused to obey, and the master proceeded to flog one of his sons. A contest ensued, in which the master, his wife and child were killed. Africaner fled over the Great River, to North Namaqua land, and became an independent plunderer. His sons made an incursion upon the colony, murdered a boor and a bastard Hottentot, and took away many cattle.

When the missionaries of the London Society settled in that region, Africaner came with his family, and took up his residence near them. For some time he behaved peaceably; but was afterwards the cause of ruin to the whole settlement.

The robber's sons dared not visit Cape Town themselves, fearing they should be apprehended for murder. They hired a Hottentot to take oxen thither for them, and purchase a waggon. In the colony, the oxen were taken from him by a boor to whom he was indebted, and he returned without them. The sons of Africaner murdered him, to avenge their loss. This occasioned a war, in which the friends of the murdered man implored assistance from Namaquas, residing at the missionary station, and received it. Africaner was incensed, and threatened destruction to the settlement. He made an attack upon it, carried off their cattle and other property, and caused the dispersion of the Missionaries and their people. Another settlement also was broken up, in consequence of this event, and the threats of the robber to attack them also.

Thus this man of blood and rapine had become the terror of the country. He lived by plunder, and scrupled not to adopt any means to secure his prey. The lives of men were in his view indifferent as the lives of beasts, and murder had become his familiar practice. His hand was against the natives, the boors, the government, and the servants of Christ. Men, desperate in wickedness like himself, resorted to him, and his clan became powerful. —He had one special mortal enemy,—Berend,—a Griqua captain. On one occasion they and their men fought against each other five days in succession.

When Mr. Campbell was in Africa, in 1813, inspecting the missionary stations, he sent Africaner a few presents with a conciliatory letter. For a long time, no one was daring enough to convey them. At length they reached him; and soon after Mr. Albrecht took his life in his hand, and made the ferocious chief a visit. The tiger was softened and concluded peace with the Missionaries. He even requested that one of them should come and reside with him. Mr. Ebner went, and the Spirit of God went with him. He witnessed very remarkable displays of divine grace among the robber's people, and ere long baptized two of his sons. The stout heart of Africaner himself was subdued, and he sat at the feet of Christ. Said he, "I am glad that I am delivered. I have long enough been the horse of the devil, who employed me in his service: but now I am free from his bondage. Jesus has delivered me; Him will I serve, and with him will I abide." His kraal became a missionary station, and is called Jerusalem. Five years ago, 40 had been baptised, and four hundred attended public worship.

Berend had been converted a few years before his enemy. Mr. Campbell in his second visit, had the satisfaction of meeting them both, worshipping under the same tent, and receiving the glad tidings of the gospel with much feeling. Berend engaged in prayer, and Africaner knelt at his side. They are, says Mr. C. "both judicious, excellent Christians, are now kings, fathers, and priests, in their domestic connexions. They instruct their families, preside among the people in the absence of the Missionaries, and breathe nothing but peace on earth and good will to men."

We should be glad to know what infidelity can say to instances like these; and how opposers of missions can dispose of them, consistently with their scheme. The facts are beyond dispute, and to us they are an evident fulfilment of divine predictions. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them."

The establishment and free toleration of a Protestant Bible Society in Catholic France, was an era in the progress of Religious Freedom. We congratulate the friends of the Bible cause on the growing popularity of this Institution. It must cheer them with the hope of still further triumphs over the prejudices against which they yet contend, till Christians of every name shall unite their efforts in a cause so simple and sublime.—*N. Y. Observer.*

MISCELLANEOUS.

From the Family Visitor.

NEGLECT OF THE SCRIPTURES.

A high commendation is conferred by the Apostle Paul upon Timothy, because "that from a child he had known the holy scriptures." No other book can be studied with so much profit, for no other contains so much important matter. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is of the utmost consequence to every one, to know what God has revealed, that he may avoid error, pursue the path of duty, and secure the salvation of his soul. But how few of our youth, at the present day, follow the good example of young Timothy? How many prefer some pleasing, or even licentious tale, to the best of all books? Hours may by them be devoted, without weariness, to the pages of some pernicious novel, while fifteen minutes would be grievously burdensome, employed in pursuing the only sure guide to eternal life. Others hardly read at all.—They have time enough for vain and foolish conversation, time enough for idleness and dissipation, but no time for studying the word of the everliving God, and treasuring up that knowledge which will do them good through life, support them in death and advance them to happiness and glory in heaven.

And even those in middle and more advanced life too often evince a stupid unconcern for the Bible. They, perhaps, profess to believe it to be divinely

inspired, but by their almost continual neglect of it, clearly demonstrate the unsoundness of their profession. In almost any employment they seem to take greater delight, than in searching that treasure of wisdom and knowledge, "which is able to make them wise unto salvation, through faith which is in Christ Jesus."

To this criminal neglect of the sacred scriptures, may be traced many of the evils existing in christian countries. From this source spring many of the jarring, and indeed opposite, religious tenets, of which some bigots are so tenacious. Sentiments are embraced, because their parents believed them, or because some one, of whom they have formed a favourable opinion, has advocated them; or they are adopted, no one knows how, and are never thoroughly examined by the light of revelation. But were all religious tenets, by every individual candidly and prayerfully compared with the unerring standard of truth, and retained no farther than they are there supported, much of the controversy of the present day would cease.

To this neglect also may be attributed, in a great measure, the low state of vital piety in the hearts of many professors. The Bible is to Christians a source of light and heat, to illumine their path to heaven, and enkindle in their souls the flame of devotion. It leads them to the fountain of living waters, supplies them with spiritual nourishment, affords a balm for their wounded hearts, and furnishes them with armour for every conflict. How then can such as read it but little, and never study it attentively, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?" How can they expect to keep alive their devotions, and enjoy the comforts of true religion?

Hence a duty of no minor importance devolves on parents. The influence of habit is almost incalculable. If the habit of perusing the scriptures be not formed when young, there is danger that it never will be formed. Let then the parent, who loves his children and desires their highest happiness, early place in the hands of his children, the book of God. Let him teach them to reverence it, and to prize it above gold and silver or any earthly pleasure. Let him adopt every means calculated to render the study interesting, and to assist them in deducing practical instruction. Let these exertions be accompanied by the affectionate counsels and importunate unceasing prayers of the parent, and a blessing will ensue. 'Train up a child in the way he should go, and when he is old he will not depart from it.'

DIVINE INFLUENCES NECESSARY.

The most accurate description of the sun can neither afford us its light nor warmth, so the most exact definition of divine grace cannot convey its power to the mind, till "God, who commanded the light to shine out of darkness," shine within us.

Without the agency of the Holy Spirit to enlighten the eyes of our understanding, we shall be in darkness like blind Bartimeus, though surrounded by the meridian beams of the Gospel of Christ.

COMMUNICATION.

On Wednesday the 18th instant, the "Stonington Union Association" convened at North Stonington First Church.

At 10 o'clock in the morning, Rev. Gershom Palmer of Exeter, R. I. delivered the introductory sermon from Romans xii. 1. After which Rev. Roswell Burrows was chosen Moderator, and Rev. Levi Meach, Clerk.

After a short intermission, the Association again convened and attended to the communications from the churches and corresponding associations. The letters from the several churches communicated the pleasing intelligence, that in a number of the churches God has the year past wonderfully displayed the riches of his grace in calling sinners from darkness to light. The first and second churches in North Stonington, the churches in Exeter, Stonington Borough and Plainfield, have shared largely, while in others mercy drops have fallen. The number added by baptism to the several churches the year past, is 404.

Messengers were present from New-London, Sturbridge, and Boston Associations. At three

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o'clock the Association adjourned till next morning.

After an intermission of a few moments, Rev. Ebenezer Loomis of New London delivered a discourse. Preaching at various places in the evening by brethren Appleton, Payne, and Loomis.

On Thursday at 3 o'clock A. M. the association again convened, and after finishing the business of the association, Rev. Gustavus F. Davis, of South Reading, delivered a sermon founded on Matt. ix. 37, 38. After which a collection was taken up to aid the Connecticut Baptist Missionary Society, amounting to \$13,60. After a short intermission again convened for public worship, Rev. John G. Wightman, of Groton, preached a sermon, text, Unto you therefore which believe he is precious, but unto them which be disobedient the stone which the builders disallowed, the same is made the head of the corner. A number of brethren and sisters followed, giving the history of the commencement and progress of two or three revivals and a number of warm and animating exhortations. It was truly a melting time and appeared like

Heaven begun below.

And glory in the bud.

Truly it might be said, Thou hast kept the good wine until now. Many could say

My willing soul would stay,
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

The love of God seemed to flow into many souls, while the same spirit caused it to flow back to the same fountain.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above.
When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

Among other resolutions it was resolved to recommend to the churches of this association, to encourage the Christian Secretary, a religious newspaper, published at Hartford.

THE CHRISTIAN SECRETARY.

HARTFORD, JUNE 28, 1823.

FOURTH OF JULY.

We are gratified in observing the notices given in several places, that the coming anniversary of American Independence, is to be observed in a religious manner.—We hope the time is fast approaching, when this day will be observed in a manner far more becoming a Christian community, than it has hitherto been—May the day be spent in returning thanks to the Lord for his protection afforded us—in supplicating Him for a continuance of our blessings; and may the prayers of Christians ascend to the throne of grace for that spiritual freedom, which comes from no other source: For "Whom the Son makes free, is free indeed."

A letter from the Rev. John Whittlesey to the Editor of the Religious Intelligencer and Evening Gazette, gives an account of a Revival at Martha's Vineyard, Mass.—"About two hundred, as near as I can learn, have been the happy subjects of the work. Upwards of one hundred have been added to the Methodist church, some to the Baptist, and a few to the Congregational; and a number more have not connected themselves with any particular denomination."

Agents and subscribers who have not paid the sums due for the first volume of the Christian Secretary, are requested to forward the money to the printer without farther delay. The payment for the present volume became due the first of May.

Boston, June 23, 1823.

DEAR BROTHER CUSHMAN,

Yesterday at half past six, afternoon, Mrs. Judson, Mr. and Mrs. Wade, left our shores for Rangoon. It was not expected that they would have sailed until the 25th, as I notified you, but early Sabbath morning, the Captain sent word that the ship would sail, so soon as the wind would do. We attended meeting, however, and at 5 o'clock went down to the India wharf. Dr. Baldwin prayed. The missionaries took leave of their friends—it was most affecting. They spoke of meeting us all at the bar of God; until then they bade us farewell! Dr. Judson, Mr.

Thorp Wayland, and myself, got into the boat with them. As we pushed off from the wharf, there was one gush of tears in the eyes of many beholders. They sung a hymn on the shore, while we proceeded slowly towards the ship in the stream. The officers received the missionaries and us with much politeness. Mr. and Mrs. Wade were entirely calm. Brother Wade shed no tear. Sister Wade said to Mrs. Judson, "don't let us weep, Jesus will go with us, and we will smile at the storm." She went to work making the beds, and setting things right, and remarked to Dr. Judson, "I feel very much at home."

The impression in this place is altogether in their favour. Mrs. Judson was very much pleased with them. She considered Mr. Wade made on purpose for the Burman mission. She is anxious to give him the language, that he may soon sit down and dispute the priests of Bodh.

Their outfit was very full, the articles of clothing and food are numerous, well chosen, and properly prepared. We are grateful for the box of articles sent by stage.

With esteem,

JOEL W. CLARK.

MARRIED,

At New Haven, Edward P. Terry, M. D. of this city, to Miss Sophia H. R. Pollock.

At Norwich, Mr. B. W. Birge, merchant of this city, to Miss Lucy Ripley.

At Wethersfield, Newington Society, Mr. Cyrus Francis, to Miss Sabra Blinn.

At Carlisle, on the 5th inst. Rev. Christian Frederick Cruse, of Philadelphia, to Miss Ann Victoria Watts Gallaudet, daughter of P. W. Gallaudet, Esq. formerly of this city.

At Norwich, Mr. Nehemiah Potter, to Miss Romelia Little.

At Lyme, Mr. Nathaniel Wheeler, of Montville, to Miss Phebe Ladd, of Lyme.

At New London, Mr. Sumner Lee, to Miss Elizabeth Woodward.

DIED,

In this city, Major John Ripley, aged 85. Mr. Ashur Church, aged 24.

Suddenly, in this city, Mr. Shadrach Johnson, aged 53, a revolutionary pensioner, and probably the youngest pensioner on the list. He entered the service at the age of 14 years, under Gen. Putnam.

At Lyme, Caleb R. Warren, Esq. Attorney at Law, aged 24, youngest son of Moses Warren, Esq. He was a firm believer in the religion of Christ.

At Waterford, Mr. Daniel Latimer, aged 84.

Lost overboard from ship Robert Fulton, on her passage from New York to Liverpool, 12 days out, Mr. Nathaniel P. Niles, 2d mate of the ship, and son of Mr. Henry Niles, of Groton.

At Norwich, on the 12th inst. Elisha Tracy, aged 12, son of Col. Elisha Tracy—this is the third son which he has lost within a short period.

At Griswold, Mr. Peleg Utley, aged 63.

At Colchester, widow Prudence Otis, aged 94.

At Montville, Capt. Guy Dolbear, aged 34.

At Woodbridge, Deacon David Hotchkiss, aged 60.

At Danbury, Mrs. — Floyd, wife of Mr. John Floyd.

At East Hartford, widow Sybil Taylor, aged 79. Mr. Stephen Abbe, aged 70.

At Vernon, very suddenly, Mr. Ozias Grant, aged 90.

At Farmington, Col. Noadiah Hooker, 87.

At New London, Mrs. — Welch, wife of Mr. John Welch, aged 59. Mr. John Ogden, aged 23.

At Colchester, Mr. Oliver Brown, aged 70.

At Somers, Mr. John Dibble, aged 87, formerly of Saybrook.

SUMMARY.

From the New-York Daily Advertiser.

We are extremely gratified to find, that great efforts are making in England, for the complete and final abolition of slavery in the British dominions. A vast number of petitions, one of which was from Manchester, containing nearly 30,000 signatures, have been presented to parliament, praying that measures may be adopted for this interesting object. Mr. Canning, though earnestly desirous of accomplishing the object, was disposed to proceed in a cautious manner, being apprehensive that even the warmth of debate in that house might produce mischievous consequences in the colonies where slavery existed. He called it a 'most fearful question,' one 'in which a rash word or an ardent expression, might raise a flame which would not be easily extinguished.'

It is astonishing that men will not merely hold, but cling to, what they call property, at such risk and hazard as this. That for the sake of indulging themselves in idleness and luxury, for the accumulation of wealth, and the gratification of a sordid or indolent disposition, they will spend their days in the midst of misery and human degradation, and their nights in fear. If property, or any enjoyment which it can procure, can compensate for a life like this, we desire to rejoice that we are ignorant of this peculiar trait in its character.

Mr. Canning, in reply to the position that slavery was opposed to christianity, said that it was not true that the Christian religion was emphatically opposed to slavery. If Mr. Canning meant by this remark, that there was no direct denunciation of African slavery in the New Testament, he was correct. But if there was no other passage

in the Bible than the great rule of christian morality inculcated by the Divine Teacher himself, viz. 'Therefore, whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets,' the doctrine would be taught with sufficient explicitness.

The proposition now under the consideration of parliament, though opposed, is much less violently so, than that of abolishing the slave trade was, when it was first brought into discussion in Great Britain. All the efforts of the distinguished men by whom that measure was espoused, aided and supported by the powerful talents of Pitt, Fox, and others, were not able to carry it through parliament until after the persevering labours of twenty years. They, however, finally succeeded; and we have not a doubt they will carry their present measure in the same manner, and probably in much less time than was consumed in the former case. We wish them the most ample success in wiping off this foul stain upon their national character.

No serious opposition appears to be made to the advance of the army under the duke of Angouleme. He reached Burgos on the 9th of May, and was expected to proceed towards Madrid on the 13th. All his stages are marked out from day to day from the 13th to the 29th—on which day he was expected to reach Madrid—with as much precision as if he was on a party of pleasure in his own dominions. Whether his progress (wind and weather permitting,) will be as exact as seems to be expected, will be known in due season.

The Spanish fortified towns, which the French troops have for so long a time besieged, do not appear to have surrendered; on the contrary, it is stated that at St. Sebastians, a sortie had been made, by which the French suffered a great loss.

By an article from St. Petersburg, dated April 26th, it would seem that the Russian army was about to be reduced, instead of enlarged, and that an imperial ukase to that effect was about to be published.

The Spanish and Portuguese united forces, to the number of 13,000, are said to have reached Valladolid, in consequence of which, the French, who had advanced to that place, have found it convenient to fall back.—ib.

Latest intelligence from Paris.

The Spanish general, Mina, had not entered France, as is stated in the English papers, but he is within a few leagues of the French territory with his forces, carrying on a guerilla warfare.

It was reported and believed in Paris, that the French Gen. Donnadieu with his forces had been destroyed.

The troops of Quesada, of the army of the Faith, which had committed many excesses, had been destroyed.

It will be recollected that these accounts are from France, and therefore are to be viewed as couched in as favourable terms as possible to their own side of the controversy as facts will possibly admit. The advantages gained by Mina appear to be quite as important as the accounts by way of England had led us to look for. Much is to be expected from his courage and activity; and as his knowledge of the country is probably intimate, we have no great fears for his safety. When he can no longer carry on offensive operations, he will of course retire to some place of safety, and wait for the means and opportunity of assailing with effect the enemies of his country.—ib.

A vessel had arrived at Trieste from Smyrna, but bro't no news from the seat of war in the Morea. She met on her passage several English vessels having on board part of the garrison of Patras, which they were conducting to Smyrna. The report that the garrison had been murdered by the Greeks after capitulation, proves to be unfounded.

Riot.—A riot took place in Boston on Thursday [last week]. It commenced between two workmen, an Irishman and a Yankee, about bringing some water. A personal encounter ensued, in which the bystanders took great interest. In the evening, a mob assaulted the house of King, the Irishman, with stones and brickbats, and demolished all the windows, &c. The mayor was called from his bed, and accompanied by the sheriff and others, dispersed the mob. It was rumoured that the Irish people intended to take their revenge the next night, but the police prevented any disturbance. A watchman was stabbed in the affray. Bligh, the American in the quarrel, had been examined and set at liberty, as it appears that King goaded him on to the fight. King had fled.—Several arrests have taken place of persons who were leaders in the mob.

Hail Storm.—On the night of the 12th inst. a severe storm of lightning, thunder, and hail, was experienced in several towns in New Jersey, particularly the townships of Greenwich and Mansfield, in Sussex county. The hailstones were large, and were carried with such force by the wind, that many panes of glass were broken. A field of 30 acres of rye was destroyed by the hail in Greenwich. A barn was struck in Mansfield, and another was destroyed in German Valley. The academy at Easton, Pa. was much damaged; the doors were burst in, and the windows were forced out by the lightning.

Warning to Sabbath Breakers.—On Sunday the 8th inst. Mr. William Wilson, of Vernon, N. J. went out in the morning to catch some fish, and while standing on the edge of the creek, engaged in fishing, his feet slipped, and he fell into the water. Before assistance could be procured, his spirit was before the bar of his God. He has left a wife and five children.—Goshen Patriot.